/111 cont./

141 both men and women, and fair hair indicates either an
142 oddity or a clandestine affair. The forehead is rather small, as are also the languid, downcast eyes; the face is round, the nose flat, the mouth wide, the denture white as ivory, the chin short, and the lips rather thick. /112/ The
142 men do not wear beards, and anyone would believe that they
302 are beardless, but the main reason why they do not have one is that they pull out the hairs as they grow, and for this they have some tin tweezers with which they make all the hair disappear, and they do well, because otherwise, in view of their slovenliness, with long beards they would really be orangutans (1).

[186] 1. The Toba call the Chiriguano tigre face because of his round face, and the latter gets back at them by calling them horse face because of their long faces. In the missions the neophytes wear mustache and goatee.

141 They have a chest thrust forward, rather heavy
[291] shoulders and arms, normal-sized hands, and not very big feet, in spite of the fact that they grow as they will since they always go barefoot, especially the women, and not
147 all of them wear sandals /ojotas/. When they are enjoy-
• [853] ing good health, they are very robust, and the women without the slightest bother will nurse two babes at their
[609] breasts. Whenever some white Christian woman is not able to nurse, she usually seeks out a Chiriguano woman to wet-nurse her child; this, in addition to being very advantageous because of the goodness of the blood, is also quite eco-
855 nomical. But it is true that most Indian women do not
[609] wish to take care of children other than their own; most
[466] of the time they agree to it with reluctance, or by force, this last occurring when the Indians are subject to a master.

/211 cont./

853 222 There is no special food or more abundant food for mothers after childbirth. She who gives her breasts to her little one eats little and extremely poorly. Her ordinary food is parched maize, parched maize meal, bread made of the same, herbs, beans, gourds, other things of this nature, and rarely a little purchased beef, other meat from animals that died from sickness, lack of pasture, or snake bite, and, finally, game or chicken. In spite of this extremely bad food, milk is abundant in her breasts; the children are almost always hanging from them and sucking and never seem to dry them up, which indicates that they are excellent nursers.

648 464 853 Mestizo or white mothers who sometimes have little or no breast milk because of sickness or some accident make contracts with Chiriguano mothers, pay them well, and treat them better, but it seems that continued good and satisfactory nursing harms them, /212/ it also being prejudicial to the breast as well as to both newborn babies, the weaker child succumbing first (1).

1. Naturally the Chiriguano women refuse to be wet nurses for white children, because they abhor them. When through experience they learn of the sad consequences, communicated by others, they resist even more and only do it when force or the right of the stronger prevails.

Twins

845 [63] [65] Multiple births are rare, and those of two children are frequent. In the former case the newborn babies die very soon, and in the latter case one almost always lives, and many times both live. When twins survive or through the death of the mother a newborn child is left an orphan, it is very easy for the grandmother to care for one twin or the orphaned child. 736 603 [853] [824] Although the old woman may have reached or passed 60, she

/212 cont./

736 very easily manages to make the milk come down. She
603 grinds watermelon seed or sarsaparilla root, Isipocagua, and
824 washes herself repeatedly, squeezing herself over or above her
853 breasts, and makes the famished child suck continuously for several days, and in a short time she achieves the desired result. Sometimes even young women lose their milk. They then look for the root and juice of the sámolo, or cipoi, wash the breasts with this juice, and succeed in nursing their children again (2).

2. In the confirmation administered by the Bishop in October, 1909, in Ivu Mission, an old woman of some 60 years of age presented her granddaughter, whom she had nursed. She is still alive, and so is the twin granddaughter, although not very strong.

Joy and Grief

855 For the Chiriguano race their joy at the birth of a male child is the same as at that of a female child, because if the former helps his father in field chores and in hunting and fishing, the latter helps her mother in household chores, and the father as much as the grandfather very much like to eat meal which has been ground by the hands /213/ of their daughter
765 or granddaughter. If either one dies, the grief that the old
855 people feel is very heavy. I witnessed many times a mother's agonies of grief over the death of her son and the profound feeling of the father over the irreparable loss of his idolized daughter.

799 What I am going to relate will better convince my
758 readers. In the month of July in the year 1909, a rabid dog
164 at the girls' school of the San Buenaventura de Ivu Mission bit Cecilia Yaguándai slightly and Ana Yarandui and Delina Aragúndai more severely. The two latter, younger than the